LEVERAGING CONNECTIVITY FOR CULTURAL EDUCATION AND ENGAGEMENT

PRESENTERS

+**Sandra Toro**, Senior Program Officer, Institute of Museum and Library Services

+**Eric Cutright**, IT Director, Karuk Tribe

+**Guha Shankar**, Folklife Specialist at the American Folklife Center, Library of Congress

+**Ann Treacy**, MLIS of Treacy Information Service and Broadband Engagement Team for Blandin Foundation

WHAT IS IMLS?

Who are we? IMLS is an independent grantmaking agency and the primary source of federal support for the nation's libraries and museums. IMLS helps ensure that all Americans have access to museum, library, and information services.

Our vision: A nation where museums and libraries work together to transform the lives of individuals and communities.

Our mission: To advance, support, and empower America's museums, libraries, and related organizations through grantmaking, research, and policy development.

NATIVE AMERICAN LIBRARY SERVICES BASIC GRANTS

Program Goals	Support existing library operations and maintain core library services. Also provide funding for continuing education of library staff or hiring of consultant to do a library assessment. Non-competitive. Allowable costs include: computers; software; and wi-fi devices!
Deadline	April 1, 2020 (expected)
Amount and Length	$6,000 - $10,000 (up to $3,000 for Education/Assessment activities) – one year
Cost Share	Not required
Eligibility	Federally recognized tribes; Alaska Native villages and corporations

NATIVE AMERICAN LIBRARY SERVICES ENHANCEMENT GRANTS

Program Goals	Project-based grants that advance the operations of eligible Native American libraries to new levels of service. Competitive.
Deadline	May 1, 2020 (Expected)
Amount and Length	Up to $150,000 for up to two years
Cost Share	Not required
Eligibility	Federally recognized tribes; Alaska Native villages and corporations

NATIVE HAWAIIAN LIBRARY SERVICES GRANTS

Program Goals	Project-based grants to carry out activities that enhance existing library services or implement new library services. Competitive.
Deadline	May 1, 2020 (Expected)
Amount and Length	Up to $150,000 for up to two years
Cost Share	Not required
Eligibility	Nonprofit organizations that primarily serve and represent Native Hawaiians

FY19 AWARDS

$5,063,000 available

- $1,960,416 awarded to 188 Indian tribes, Alaska native villages, and regional and village corporations for Basic Grants

- $2,684,565 to 21 tribes for Enhancement Grants (9 states)

- $418,019 to three Native Hawaiian organizations

RECENT AWARDS

+ The Chippewa Cree Tribe of the Rocky Boy Reservation, Log Number: NG-03-19-0202-19

+ Choctaw Nation of Oklahoma, Log Number: NG-03-19-0217-19

+ Citizen Potawatomi Nation, Log Number: NG-03-19-0216-19

+ Tolowa Dee-ni Nation, Log Number: NG-03-19-0214-19

+ Ak-Chin Indian Community, Log Number: NG-03-18-0171-18

+ Crow Tribe of Indians, Log Number: NG-03-18-0177-18

CONTACT INFORMATION

For questions about projects, eligibility, and allowability of costs:

+ Dr. Sandra Toro, Senior Program Officer, Email: SToro@imls.gov, Tele: (202) 653-4662

For questions about application requirements and deadlines:

+ Sarah Boonie, Program Specialist, Email: SBoonie@imls.gov, Tele: (202) 653-4761

+ Chelsea Cole, Program Specialist, Email: CCole@imls.gov, Tele: (202) 653-4719

KLAMATH RIVER RURAL BROADBAND INITIATIVE (KRRBI)

LEVERAGING CONNECTIVITY FOR CULTURAL EDUCATION AND ENGAGEMENT

SEPTEMBER 24, 2019

ERIC CUTRIGHT, KARUK IT DIRECTOR

ECUTRIGHT@KARUK.US

PROJECTS

Áan Chúuphan (Talking Line):

+ Karuk Tribe Project

+ USDA Community Connect Grant

+ Fiber Optic and Wireless Installation in Orleans, CA

+ 2011 to 2017

Klamath River Rural Broadband Initiative:

+ Joint Karuk Tribe and Yurok Tribe Project

+ California Advanced Services Fund Grant

+ Fiber Optic Middle Mile and Wireless Last Mile to 5 Communities

+ 2013 to 2022 (estimated)

BENEFITS OF BROADBAND

+ Health Care: Telemedicine, Electronic Records
+ Public Safety: Urban & Rural Fire and Law Enforcement
+ Education: Distance Learning, College Classes, GED
+ Economic Development: E-Commerce, Work from Home
+ Workforce Development: Jobs for Tribal Members, Vocational Training
+ Reduced Travel Expenses: Public and Private
+ Government: Access to Membership Programs, Taxes, Newsletters, Elections
+ Communications: Digital Telephone, Cellular, VOIP, Social Media
+ Recreation: Broadband is Fun!
+ Broadband is the new utility of the 21st century!

ÁAN CHÚUPHAN INTERNET SERVICE PROVIDER LAUNCHED OCTOBER, 2015

+ Currently serving 107 customers and 10 anchor institutions
+ Fiber to Orleans Elementary School via USAC e-rate
    + Certified phone company (CLEC) in California
    + No regulated phone services offered (yet)
+ Regulatory and funding benefits from utility status
+ Staff needed to operate (All borrowed part-time from the Karuk Tribal Government):
    + 1 Network technician
    + 2 Installers / wireless technicians
    + 1 Fiscal agent and biller

WHAT YOU NEED TO GET STARTED

+ Community support
+ Tribal Council support
+ Relationships with regional partners:
  + Utility companies, ISPs, State & Local Government, Public agencies, Private businesses, Community anchors
+ Knowledge of the local broadband landscape
+ Expertise in the following areas:
  + Engineering (fiber, wireless, civil, electrical, etc.)
  + Environmental Compliance
 + Permitting specialist
  + Project management
  + Construction

WHY EXPAND?

+ Nearby communities still unserved or underserved
+ Middle Mile Redundancy: One source of Internet access is not enough
+ Collaboration: Partnership between two tribes reduces individual duties and risks
+ Economics of Scale: More end users served by the same number of telecom workers
+ Regional Benefits: Bridging a gap in broadband deployment east to west to north
+ Improved Speeds: Current service still below state and federal minimums
+ Sovereignty: Control your communications
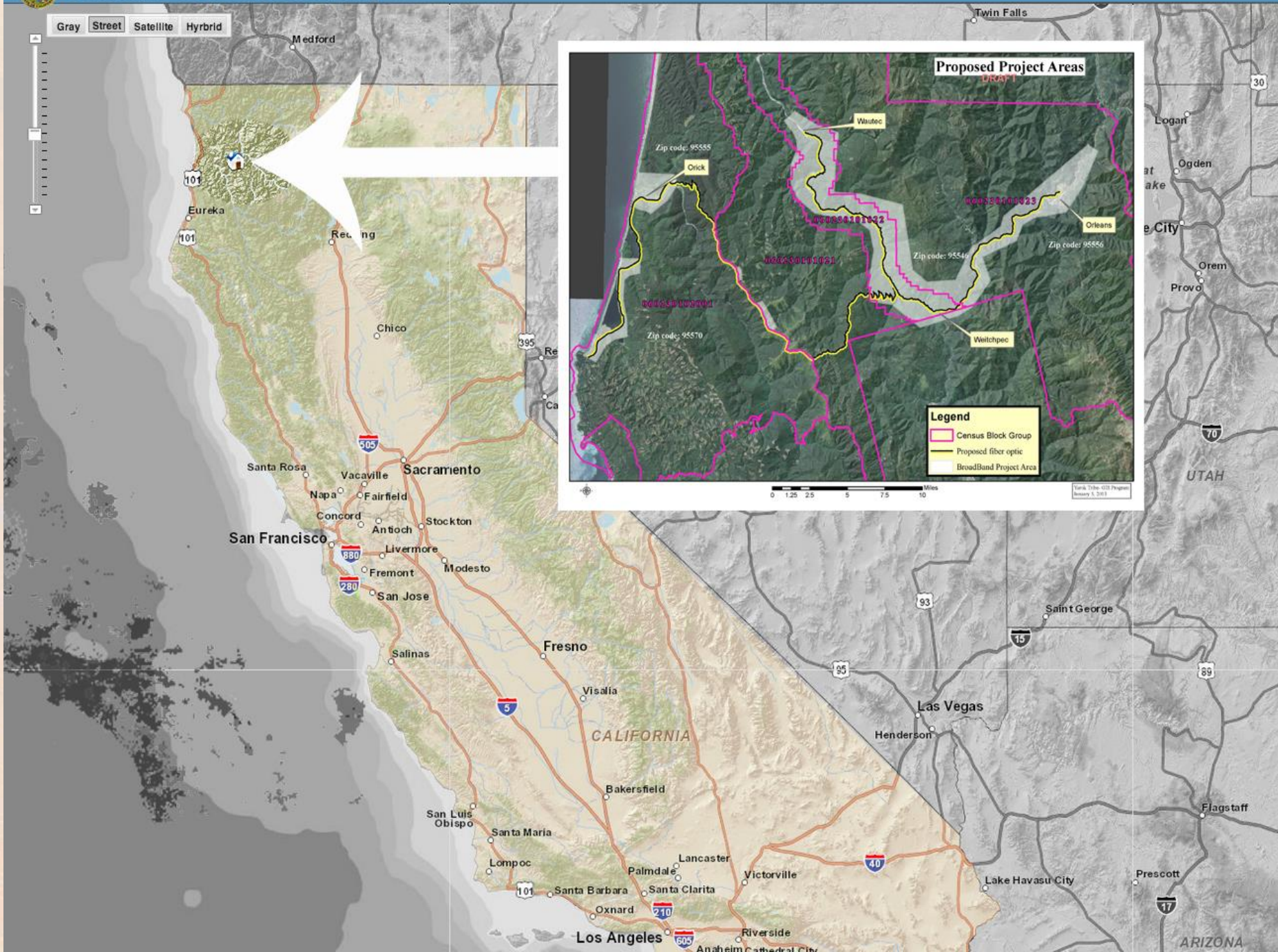
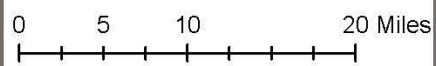Klamath River Rural Broadband Project

Figure 1
Project Area

Legend
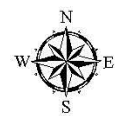
- Yurok Ancestral Territory
- Karuk Ancestral Territory

Fiber Install Route

Segment
- 1
- 2
- 3
- 4
- 5

0   5   10   20 Miles

Yurok Tribe GIS Program
March 15, 2016

NATIONAL TRIBAL BROADBAND SUMMIT

18
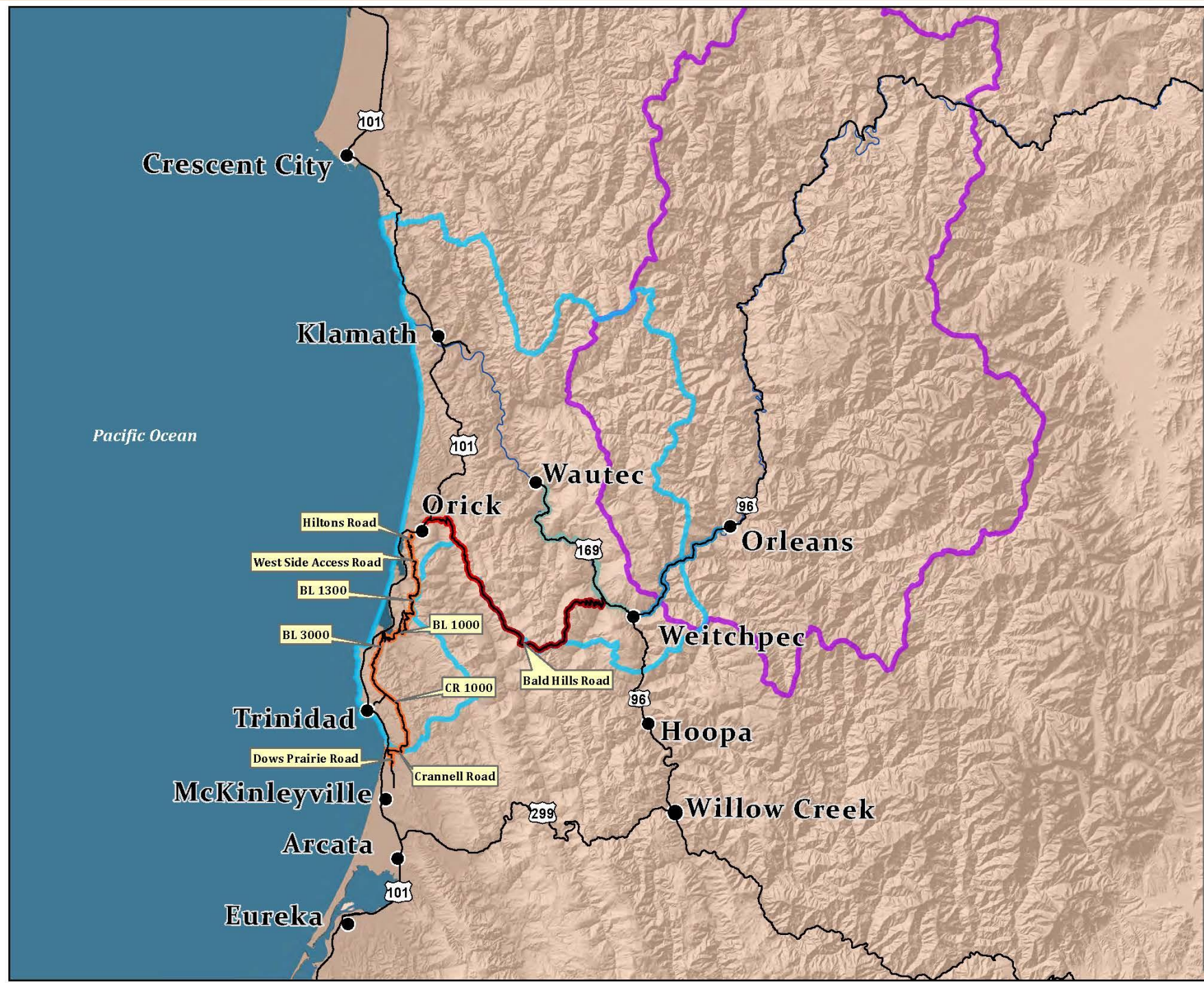
KRRBI PROPOSED FIBER OPTIC INSTALLATION METHODS

+ Trenching   + 62 miles

+ Directional Drill   + 6 miles

+ Existing Overhead Utility Poles   + 29 miles

+ New Overhead Utility Poles   + 1 miles

+ Saw Cut   + 5 miles

+ Bridge Attachment   + 1 miles

+ Total distance: + 104 miles

90-FOOT BROADBAND TOWER ORLEANS CALIFORNIA

TRIBAL BROADBAND RECOMMENDATIONS

✚ Contact neighbors to determine your regional landscape
- ✚ Every situation is unique

✚ Think long term – be creative!

✚ Start with a small project

✚ Use your first project's success to launch additional projects

✚ Train tribal members to run your network

✚ Hire appropriate experts

✚ Develop Strategic Partnerships:
- ✚ Local broadband providers, public entities, anchor institutions

✚ Take control of your own communications!

HOW KARUK LEVERAGES BROADBAND

+ Sípnuuk (Storage Basket): Digital repository of cultural knowledge
+ Public Safety: Volunteer and rural firefighters connectivity
+ Healthcare: Electronic health records, telemedicine, medical, dental, behavioral health
+ Natural Resources: Smart classroom for training, GIS, and forest management
+ Public Computer Center: Free Internet access and online college courses
+ Data Center: Centrally located network and storage virtual servers
+ Linked Phone Systems: Call remote offices over the internet
+ Libraries: Online resources, library catalog

RESOURCES:

+ Federal Communications Commission: Office of Native Affairs and Policy
+ Universal Service Administration Company (USAC):
    + E-rate for Schools and Libraries
    + Rural Health Care
    + Lifeline
    + High Cost Support
+ Economic Development Administration: Planning and Feasibility Funding
+ USDA Rural Utility Services: Infrastructure Grants and Loans
+ ATNI: Telecommunications and Technology Committee
+ FirstNet: Public Safety Dedicated Communications Network
+ State and Local Organizations

BEAUTIFUL HUMBOLDT COUNTY

Passamaquoddy People &
Jesse W. Fewkes

31 Wax cylinder sound
recordings, March 1890
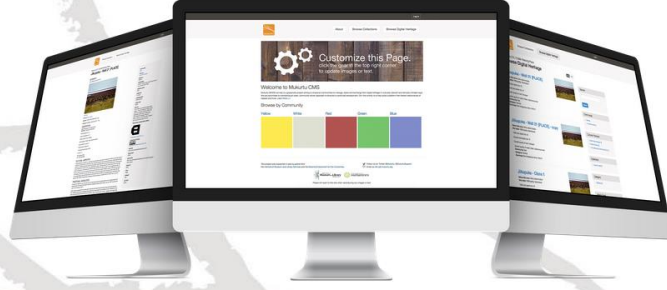
Consultation,
Collaboration,
Sharing

Welcome Mukurtu 2.0

A Safe Keeping Place
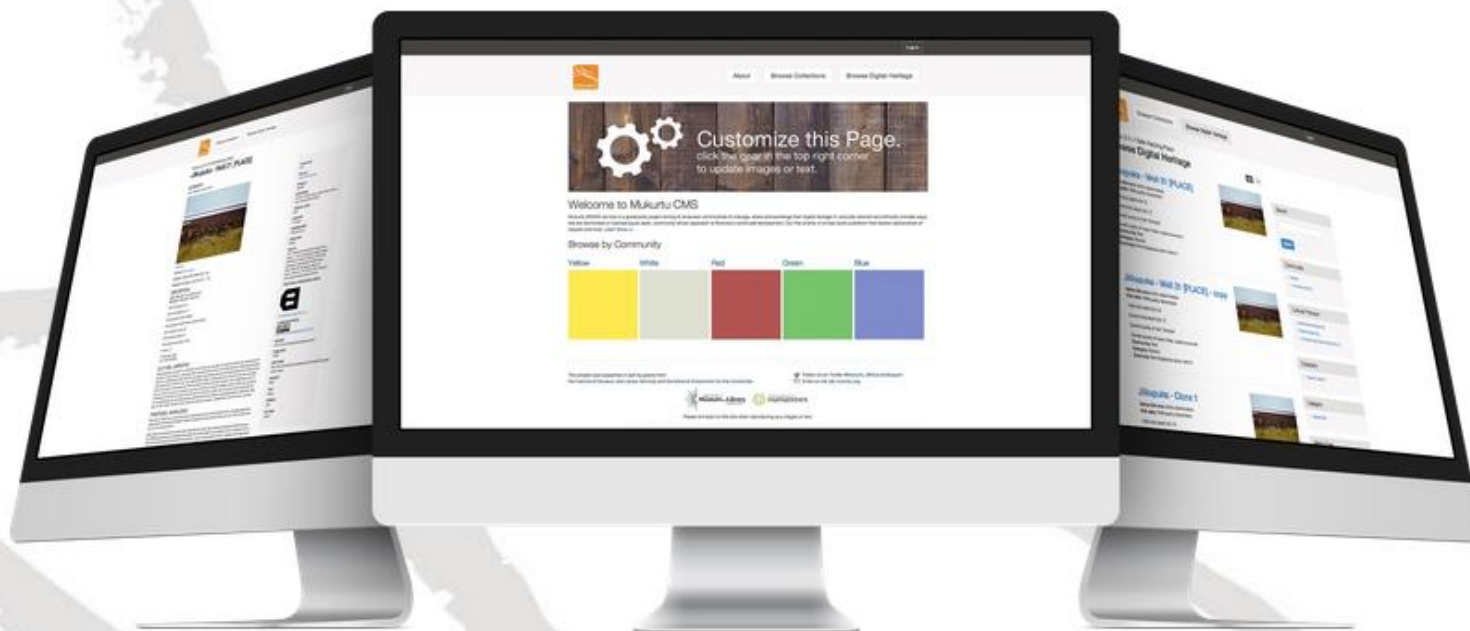
The free, mobile, and open source platform built with indigenous communities to manage and share digital cultural heritage.

Mukurtu CMS – digital platform for maintaining and sustaining intellectual control of indigenous digital cultural heritage
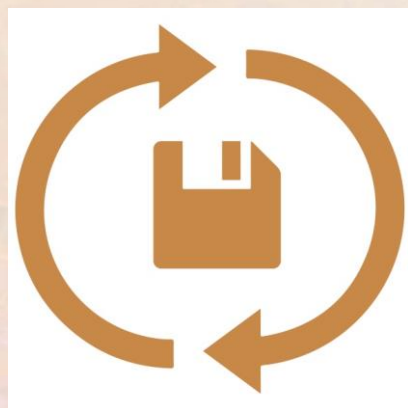
MUKURTU CORE FEATURES

+ Cultural Protocols

+ Community Records

+ Roundtrip

+ Traditional Knowledge Labels

Browse Digital Heritage

3 Yakama Women
Community: Washington State University, Manuscripts Archives and Special Collections, Yakama
Category: Lifeways

Encampment of Tepees, ca.1900-1920
Community: National Anthropological Archives, Yakama
Category: Digital Heritage

Portrait of Paloos Man Harlish Washshomake or Chief Wolf Necklace 1894
Community: National Anthropological Archives, Yakama
Category: Digital Heritage

Portrait of Paloos Man Harlish Washshomake or Chief Wolf Necklace 1894
Community: National Anthropological Archives, Yakama
Category: Digital Heritage

Search

Community
- Washington State University, Manuscripts Archives and Special Collections (353)
- Colville (216)
- National Anthropological Archives (192)
- Yakama (185)
- Umatilla (120)
- Coeur d'Alene (103)
- Spokane (73)
- Northwest Museum of Arts and Culture (3)
- Warm Springs (1)

Category
- Digital Heritage (240)
- Lifeways (150)
- Education (69)
- Government to Government Relations (63)
- Religion (35)

+ Digital Heritage   + Category   + Collection   + Community   + Cultural Protocol

DIGITAL HERITAGE ITEMS

Single item or collections of several items

Allows for rich narration, relationships between content and multiple pathways to get to and see material

Digital Heritage Items in Mukurtu CMS

PLATEAU PEOPLES'
WEB PORTAL

This portal is a collaboratively curated and reciprocally managed archive of Plateau cultural materials.
More Details »

BROWSE BY TRIBAL PATH

Séliš u Ql̓ispé

Nimíipuu [Nez Perce]

Yakama

Confederated Tribes of Warm Springs

Umatilla

Spokan

Confederated Tribes of the Colville Reservation

schitsu'umsh [Coeur d'Alene]

ROOT GATHERING BAG

Access image

COMMUNITY:
Northwest Museum of Arts and Culture,
Confederated Tribes of Warm Springs

PROTOCOL:
Northwest Museum of Arts and Culture Public
Access, Warm Springs Community Public Access

CATEGORY:
Artistry and Artifacts

ORIGINAL DATE DESCRIPTION:
1900-1925

CREATOR:
Wasco-Confederated Tribes of Warm Springs,
Maker, Southern Plateau-Sahaptin, culture group

LANGUAGE:
English

RIGHTS:
Copyright for permission to reproduce Northwest
Museum of Arts & Culture/Eastern Washington
State Historical Society Spokane, Washington

DESCRIPTION:
...ound, twined, cyllindrical bag. Hemp and cotton weft at top and base, balance cornhusk. Human
"Skeleton Man" design with animal figures. Top edged with buckskin., height: 6 1/2"; Diameter: 4 1/4";
circumference: 13"

ROOT GATHERING BAG

Access image

TITLE:
Wasco Man Basket

COMMUNITY:
Confederated Tribes of Warm Springs

PROTOCOL:
Warm Springs Community Public Access

CATEGORY:
Artistry and Artifacts

KEYWORDS:
sally bag, deer design, dye, Wasco man

CONTRIBUTOR:
Maxine Switzler, Arlita Rhoan, Valerie Switzler

TRADITIONAL KNOWLEDGE LABELS:

TK A

CULTURAL NARRATIVE:

This is a skeleton man design. It looks like the man and the woman both on this one. **Valerie Switzler**

The man would walk along way to get the deer that is why he was so skinny. **Maxine Switzler**

Local Contexts

because the 's' matters.

Read More

Local Contexts is an initiative to support Native, First Nations, Aboriginal, and Indigenous communities in the management of their intellectual property and cultural heritage specifically within the digital environment. *Local Contexts* provides legal, extra-legal, and educational strategies for navigating copyright law and the public domain status of this valuable cultural heritage. By providing strategic resources and practical solutions, *Local Contexts* and our partners are working towards a new paradigm of rights and responsibilities that recognizes the inherent sovereignty that Indigenous communities have over their cultural heritage.

Educational Resources

This section is designed to provide a range of educational resources and support around questions about the legal ownership of Native, First Nations, Aboriginal and Indigenous cultural heritage. We are also in the process of developing new learning and training modules that will address the legal, non-legal and ethical frameworks of practice affecting digital cultural heritage. Our aim in *Local Contexts* is to demystify copyright and to provide clear and direct information about how it affects cultural heritage material. We also use this section to highlight new tools and strategies that communities could utilize as well as frameworks for better collaboration between communities and cultural institutions. These include the TK Labels, protocols, ethical guidelines and memorandums of understanding.

What is?

Here we explain key terms regarding the TK Labels and the labeling process and provide accessible legal information about intellectual property law and copyright in particular.

| All | About Labelling | Collaboration | Intellectual Property | Traditional Knowledge (TK) Labels |

Collaboration
What is an ethical guideline?

Collaboration
What if my community's collections are in multiple institutions?

Collaboration
How do you initiate collaboration?

Collaboration
What are the advantages of collaboration?

Collaboration
Is collaboration necessary for labeling?

TK Labels
How does the TK Label Adapter work?

TK Labels
Does our community need to know where our collections are before labeling?

TK Labels
What does this cost?

TK Labels
Do I need special software?

TK Labels
Does it work with Mukurtu CMS?

TK Labels
How does this work in our CMS?

Intellectual Property
What is a protocol?

TK Multiple Communities (TK MC)

TK Non-Verified (TK NV)
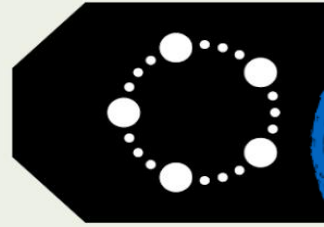
TK Family (TK F)

TK Seasonal (TK S)

TK Outreach (TK O)

TK Verified (TK V)
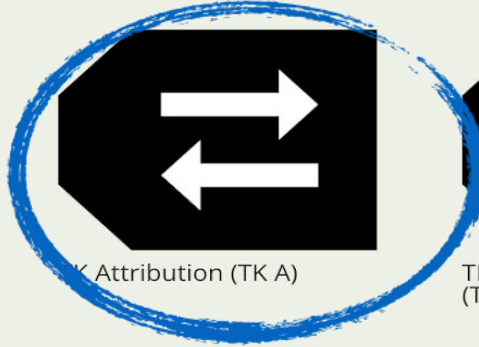
TK Attribution (TK A)

TK Community Use Only (TK CO)
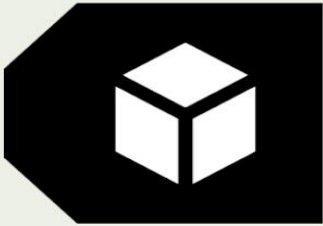
TK Secret / Sacred (TK SS)

TK Women General (TK WG)
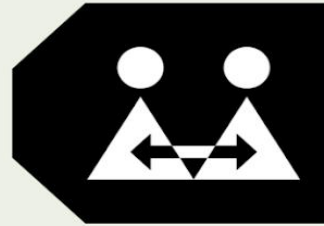
TK Women Restricted (TK WR)

TK Men General (TK MG)
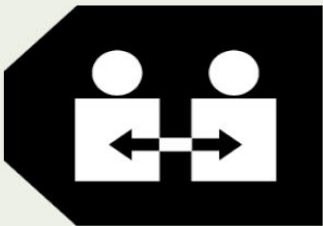
TK Men Restricted (TK MR)

TK Non-Commercial (TK NC)

TK Commercial (TK C)

TK Community Voice (TK CV)

TK Attribution (TK A)

Why Use This TK Label? This label should be used when you would like anyone who uses this material to know who the correct sources, custodians, owners are. This is especially useful if this material has been wrongly attributed or important names of the people involved in making this material or safeguarding this material, are missing. This label allows you to correct historical mistakes in terms of naming and acknowledging the legitimate authorities for this material. This label asks for future users to also apply the correct names and attribution.

Each label is meant to be customized by a community. Click below for a label template text.

Listen ⊕

Example ⊕

TK Label Template Text

This label is being used to correct historical mistakes or exclusions pertaining to this material. This is especially in relation to the names of the people involved in performing or making this work and/or correctly naming the community from which it originally derives. As a user you are being asked to also apply the correct attribution in any future use of this work.

About | Collections | Digital Heritage | Passamaquoddy History | Traditional Knowledge Labels

Passamaquoddy People: At Home on the Ocean and Lakes

00:00 ▬▬▬▬▬▬▬▬ 00:10 🔊 ▬▬▬

Kulasihkulpon yut Peskotomuhkati-pomawsuwinuwok Etoli-kisokehkimsultimok.

We Welcome you to the Passamaquoddy Peoples' Knowledge Portal.

Learn more ▸

MENU

LIBRARY OF CONGRESS
O N L I N E   C A T A L O G

LC Online Catalog Quick Search   🔍

SEARCH
OPTIONS ▾

LOGIN 🔒

Full Record   MARC Tags

Main title
Passamaquoddy War song ; Trading song [sound recording] / sung by Peter Selmore.

Published/Created
1890-03.

Request this Item   ⬇ Where to Request

MUSIC
RECORDING

LCCN Permalink   https://lccn.loc.gov/2015655578

Description   1 sound cylinder (2:45 min.) ; 3.75 in.

Rights advisory   Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.

Access advisory   Access to recordings may be restricted. To request materials, please contact the Folklife Reading Room at
http://hdl.loc.gov/loc.afc/folklife.contact

Local shelving no.   Cylinder 4260
AFS 14739: A1
RKF 0006

🖨 PRINT RECORD

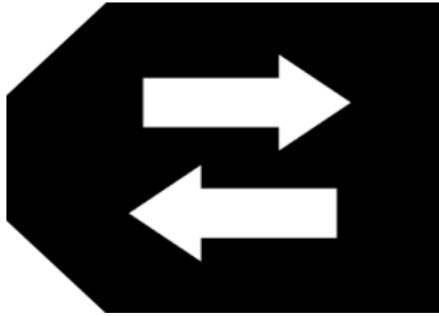⬇ SAVE RECORD

✉ EMAIL RECORD

❝❝ CITE RECORD

MARCXML Record
MODS Record

Passamaquoddy Traditional Knowledge Labels

We were introduced to the TK Labels by the Local Contexts team in 2014. We were really interested in how the Labels could support our concerns about connecting and clarifying our community with the recordings as well as helping people understand the culturally appropriate future uses of these recordings. We consider ourselves to be the authority and custodians over these recordings regardless of who is considered the 'legal owners'. The TK Labels help us make this clearer to non-Passamaquoddy people and set out an alternative paradigm of rights and responsibilities for the care and future management of our cultural heritage.

Elihtasik

How it is done

| ▶ | 00:00 ──────────────── 00:02 🔊 ▬▬▬ |

When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation. If you want further advice about using any material that has this Label, please contact: Donald Soctomah (passamaquoddypeople@gmail.com)

Ekehkimkewey

Educational
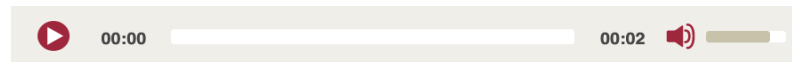
| ▶ | 00:00 ──────────────── 00:02 🔊 ▬▬▬ |

Certain material has been identified by Passamaquoddy tribal members and can be used and shared for educational purposes. Ekehkimkewey means 'educational'. The Passamaquoddy Tribe is a present day community that retains cultural authority over its heritage. This Label is being used to teach and share cultural knowledge and histories and to raise greater awareness and respect for Passamaquoddy culture and worldviews. If you want further advice about using any material that has this Label, please contact: Donald Soctomah (passamaquoddypeople@gmail.com)
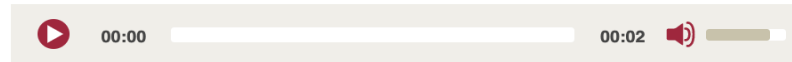
Passamaquoddy Traditional Knowledge Labels

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Elihtasik

How it is done

▶ 00:00 ───────────── 00:02 🔊 ──────

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Esunomawotultine

00:00 ———————————————————— 01:16

Access audio

Spragues Journal of Maine History

1 of 7   next ›

COMMUNITY:

Passamaquoddy

PROTOCOL:

Passamaquoddy Public Access

CATEGORY:

Dances, Songs

SUMMARY:

Trading Dance/Song

DESCRIPTION:

The trading dance is the second song on wax cylinder #17 sung by Peter Selmore and recorded by Jesse Walter Fewkes in Calais Maine, March, 16 1890.

CULTURAL NARRATIVE:

In March 1890, Walter Jesse Fewkes traveled to Calais, Maine to work with the Passamaquoddy Tribe to test out the new phonograph technology. Over three days, Fewkes made recordings on 35 wax cylinders. 31 of these cylinders remain. He recorded songs, vocabulary, numbers and important Passamaquoddy cultural narratives. Peter Selmore, Noel Josephs and Perle Lacoot have been identified as three key individuals who Fewkes worked the most closely with. These are the first sound recordings ever made featuring Native American voices. Fewkes made contact with members of the Passamaquoddy Tribe through his benefactor Mary Hemenway from Boston who had a friendship with Mrs Louisa Brown in Calais, Maine.

Esunomawotultine is the Passamaquoddy name for song 2 on cylinder 17. Esunomawotultine means lets trade. It was sung on the cylinder by Peter Selmore, who also provided the cultural narrative. This narrative is found in Fewkes' Calais Field Notebook and was written up in the Journal of American Folklife 1890. The song and dance is common to Passamaquoddy, Maliseet, Mi'kmac and Penobscot communities. According to Nicholas Smith, the Wabanaki had at least three different types of trading dances. "The important gift-giving trait was an element in two of them. One was the trading dance of the ceremonial prelude to the actual trading at aht efur trading posts. I have called another the hunter's trading dance...The third was the misunderstood peddler dance, a dance song in which the Indian satarizes the peddler as a highly motivated businessman. They despise greedy traders. The Peddler was apparently ignorant of the importance of the gift-giving role in Indian culture." (Smith 1996) According to Smith, who interviewed Maliseet (Peter and Minnie Paul of NB) and Passamaquoddy (Sabattus Tomer of Peter Dana's Point) elders about the various trading dances, the peddler dance cannot be considered a trading dance song, but it added humor at social gatherings.

TRADITIONAL KNOWLEDGE:

According to Fewkes documentation from Peter Selmore this is a song and dance to encourage exchange or trade: "The participants, one or more in number, go to the wigwam of another person and when near the entrance sings a song. The leader then enters, and dancing about, sings at the same time a continuation of the song he sang at the door of the hut. He then points out some object in the room that he wants to buy, and offers a price for it. The owner is obliged to sell the object pointed out, or to barter something of equal value."

For this song and dance the women would wear traditional Passamaquoddy dress including pointed caps covered in beads, loose robe and leggings. The face of the leader was painted or daubed black

Passamaquoddy, wax cylinder, trading song

COLLECTIONS:
1890 Passamaquoddy Phonograph Recordings

ORIGINAL DATE:
1890 March 1st

ORIGINAL DATE DESCRIPTION:
1890-03

CREATOR:
Peter Selmore, Jesse Walter Fewkes, Gracie Davis

LANGUAGE:
Passamaquoddy, English

RIGHTS:
Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.

TRADITIONAL KNOWLEDGE LABELS:

TK A   TK O

trading dance song, but it added humor at social gatherings.

TRADITIONAL KNOWLEDGE:

According to Fewkes documentation from Peter Selmore this is a song and dance to encourage exchange or trade: "The participants, one or more in number, when near the entrance sings a song. The leader then enters a continuation of the song he sang at the door of the hut. that he wants to buy, and offers a price for it. The owner is barter something of equal value."

For this song and dance the women would wear traditional caps covered in beads, loose robe and leggings. The face with paint or powder and his hair would be tied up so that

Wayne Newell adds that the person who is the leader for the leader needed to be able to encourage participation, to he the dance and in the trading. The leader was usually male.

There are many versions of this song. The Maliseets have Davis (Passamaquoddy) continues to sing a version of this song. Wayne Newell is teaching it to other members of the Passamaquoddy community.

TK Attribution Label (TK A)

Elihtasik

(Trans. How it is done)

▶ 00:00 ───────── 00:02 🔊 ▬▬▬

This label is being used to correct historical mistakes or exclusions pertaining to this material. *Elehtasik* means 'how it is done'. When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation. For further advice please contact: Donald Soctomah (passamaquoddypeople@gmail.com)

Subscribe Share/Save
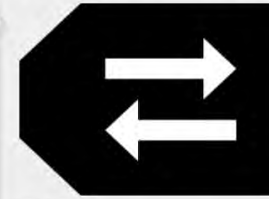
AUDIO RECORDING

Passamaquoddy War song ; Trading song

Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series) ; Esunomawotultine (Trading dance/song) / Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

Passamaquoddy War song ; Trading song / sung by Peter Selmore (Digital restoration from digital preservation master file)
1890-03-16.

▶ ↺ 00:03 ▬▬▬▬▬▬▬▬▬▬▬▬▬▬▬▬▬ 02:27 ◀) ▭▭▭

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More Resources

Passamaquoddy War song ; Trading song / sung by Peter Selmore (Digital preservation master file from original cylinder)
1890-03-16.

▶ ↺ 00:00 ▬▬▬▬▬▬▬▬▬ 02:44 ◀) ▭▭

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Passamaquoddy War song ; Trading song / sung by Peter Selmore (Track from digital preservation copy of AFC preservation tape LWO 6528 R3A)
1890-03-16.

▶ ↺ 00:00 ▬▬▬▬▬▬▬▬▬ 04:19 ◀) ▭▭

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About this Item

Title
Passamaquoddy War song ; Trading song

Other Title
Mihqelsuwakonutomon (Song of Remembrance in the Passamaquoddy War Song Series) ; Esunomawotultine (Trading dance/song)

Jesse Walter Fewkes collection of Passamaquoddy cylinder recordings SR29

Summary
The first song, Mihqelsuwakonutomon, means 'He/She tells memories of it'. This is a lament or mourning song. It is a fragment of one song in a series of songs and dances. Esunomawotultine, the trading dance, is the second song on Fewkes' wax cylinder 17 (Cylinder 4260; AFC 1972/003: SR29) recorded by Jesse Walter Fewkes in Calais, Maine, March 16, 1890.

Contributor Names

Traditional Knowledge Labels

⇄ Attribution - Elihtasik (How it is done).

✋ Outreach - Ekehkimkewey (Educational).

🚫$ Non-Commercial - Ma yut monuwasiw (This is not sold).

Learn more about the traditional knowledge labels

Library of Congress Control Number

2015655578

Rights Advisory

Traditional Knowledge Label: Attribution - Elihtasik (How it is done). When using anything that has this Label, please use the correct attribution. This may include individual Passamaquoddy names, it may include Passamaquoddy as the correct cultural affiliation or it may include Passamaquoddy Tribe as the tribal designation.

http://localcontexts.org/tk/a/1.0

Traditional Knowledge Label: Outreach - Ekehkimkewey (Educational). Certain material has been identified by Passamaquoddy tribal members and can be used and shared for educational purposes. Ekehkimkewey means 'educational'. The Passamaquoddy Tribe is a present day community who retains cultural authority over its heritage. This Label is being used to teach and share cultural knowledge and histories in schools.

http://localcontexts.org/tk/o/1.0

Traditional Knowledge Label: Non-Commercial - Ma yut monuwasiw (This is not sold). This material should not be used in any commercial ways, including ways that derive profit from sale or production for non-Passamaquoddy people. The name of this Label, Ma yut monuwasiw, means 'this is not to be purchased'.

http://localcontexts.org/tk/nc/1.0

Rights are held by the Peabody Museum of Archaeology and Ethnology, Harvard University.

Access Advisory

Access to recordings may be restricted. To request materials, please contact the Folklife Reading Room at http://hdl.loc.gov/loc.afc/folklife.contact

+ Guha Shankar - gshankar@loc.gov

+ Senior Folklife Specialist,

American Folklife Center - Library of Congress

BLANDIN FOUNDATION

+ Strengthens Rural MN

+ Leadership Training

+ Public Policy & Engagement

+ Broadband – 15+ years

   + Grants

   + Coaching

   + Advocacy

https://blandinonbroadband.org

https://blandinfoundation.org

LAY OF THE NETWORK IN MN…

https://mn.gov/deed/programs-services/broadband
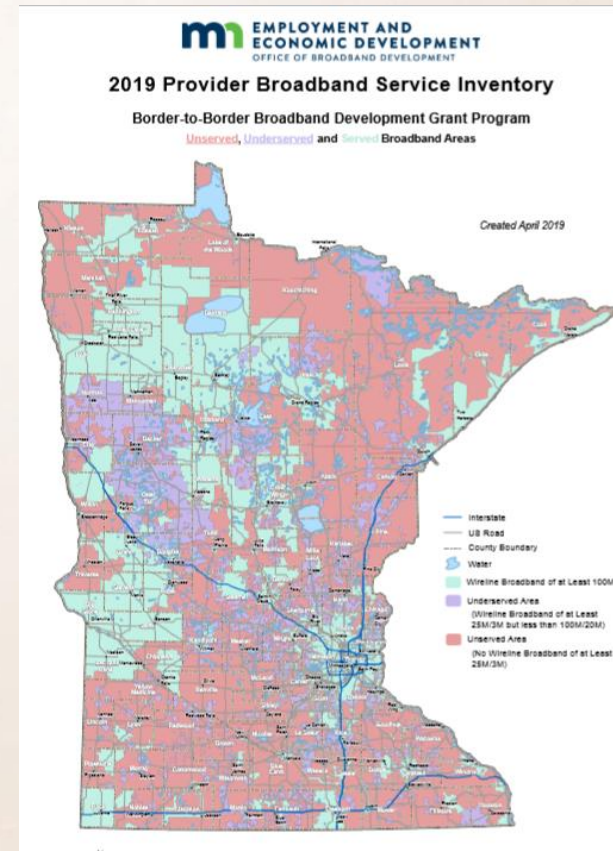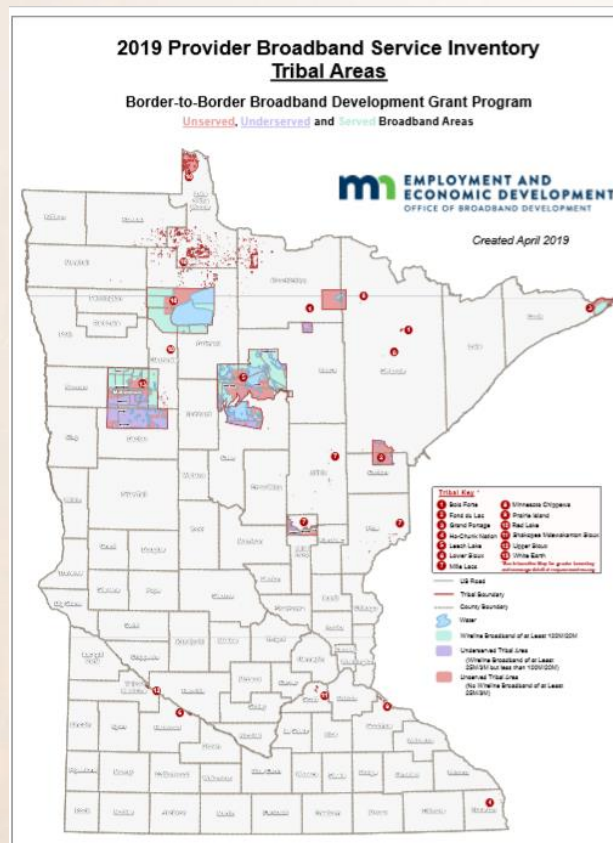
MINNESOTA INTELLIGENT RURAL COMMUNITIES

+ Form a local team

+ Assess strengths and weaknesses based on Intelligent Indicators

+ Submit project grants to the community based on indicators

+ Lather, rinse and repeat

https://www.intelligentcommunity.org/

54
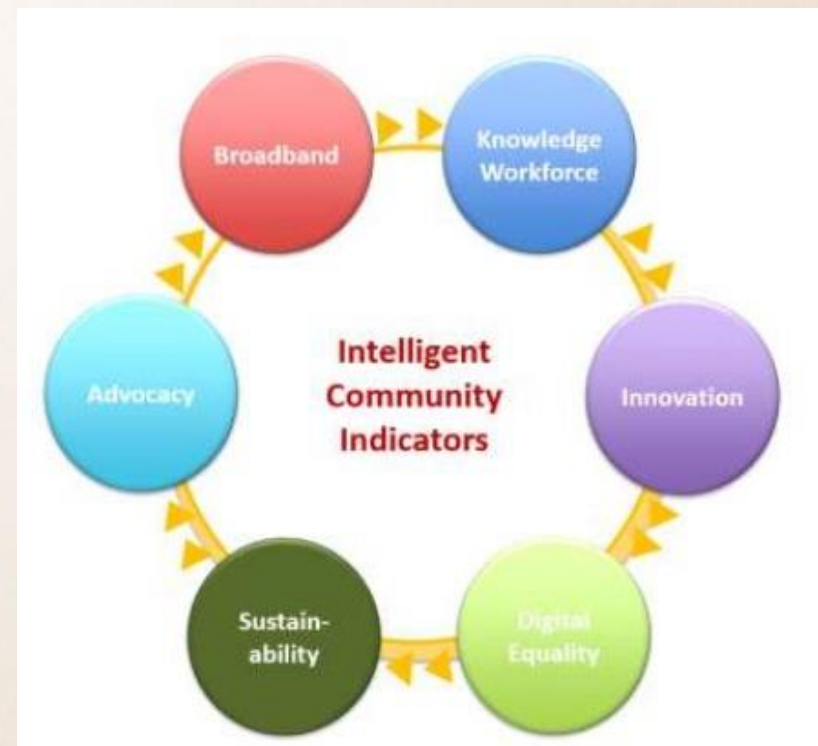
APP CAMP

+ 2 weeks (in the summer!!)

+ Junior high kids

+ Get an iPad at the end

+ Create an app celebrating something cultural

https://wp.me/p3if7-2OB
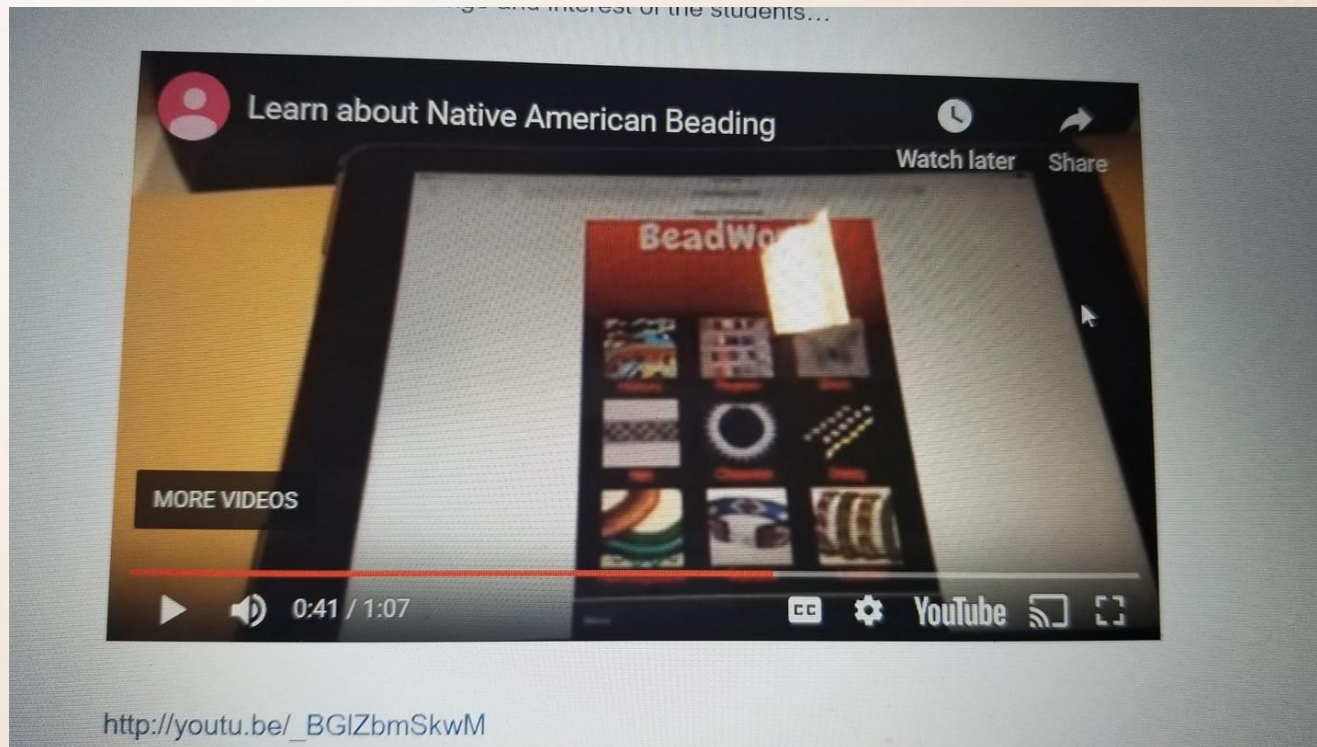
TEMPORARY EMPLOYMENT PROGRAM

+ Come in for tech training

  + Digital inclusion

  + Knowledge worker

  + Computer refurbishing

+ Volunteer in the community

+ Trained 90 people in first year

+ Lab is available for community

https://www.pcsforpeople.org

ON SITE TRAINING

Logistics:

+ Held in the Tribal Community Center

+ Business-focused classes

+ Attend class, get a computer

+ Drop-in support

+ Free

Topics

+ How to build a website

+ Computer basics

+ Earning money online (Etsy to Craigslist)

+ Find a job (LinkedIn)

+ Stump the Chump (me)

+ Brand management (for kids)

MATRIX OF BROADBAND PROJECTS

Blandin Broadband Communities
2015-16 Projects
Updated: August 2016

Community	Project Owner	Project Name	Project Description
Carlton County	Carlton County	Carlton County Robust Network Feasibility Study	Project support to conduct a feasibility study to understand options for improving broadband infrastructure and services within the county
Carlton County	City of Cloquet	Makerspace Hot Spots	Project support to provide Cloquet and Moose Lake libraries with makerspace equipment and training, and six mobile hot spots to provide home access for un- and underserved residents of the County
Carlton County	City of Moose Lake	Connect Moose Lake	Project support to expand the Moose Lake Community Digital Messaging System to other community entities enabling them to broadcast messages to the public
Carlton County	Cloquet Public Library	"Appy Life" Library iPad Training project	Project support to provide mobile technology, Wi-Fi access and training to staff, county residents and visitors of the three Carlton County libraries
Carlton County	ISD 94 (Cloquet)	iPads for Lifelong Learning	Project support for technology training and resources for enrichment activities and parenting skills to pre-K students and their families
Carlton County	Moose Lake Community Schools	Rural Education Community Utilization Expansion	Project support to provide mobile devices to two rural school districts to increase educational attainment and to provide technology training through community education
Carlton County	Moose Lake Community Schools	School Bus Wi-Fi Hot Spots	Capital support to equip school activity busses with Wi-Fi to provide access for students to be able to work on homework assignments when travelling long distances
Central Woodlands	Aitkin County	Web Diagnostics for Small Businesses	Project support to increase the knowledge and use of e-commerce and social media tools for small businesses in Aitkin County
Central Woodlands	Aitkin County	Web Diagnostics for Small Businesses, Part II	Project support to provide technical assistance to businesses to market their products through online presence and social media
Central Woodlands	Audubon Center of the North Woods	Online Public Access to Energy Data	Project support to connect various alternative energy facilities into a unified network for data collection and analysis for integration into curricula and energy management systems

https://wp.me/p3if7-3pF

QUESTIONS, COMMENTS?

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